Saint PAVL'S SHIP-VVRACK in his Voyage to ROME.

With the entertainment hee found amongst the barbarous people of *Melita*.

Delivered in a Sermon at *Meechny*, alias *Newhaven* in *Sussex*, on the 8th of *February*, 1634. and occasioned by a Ship-wrack which happened in the same place the Sunday-night before, being the first of February, to the losse of many Mens lives.

By *John Tillinghast*, Rector of *Nether Nevill*, in *SUSSEX*.

LONDON,

Printed by *R. B.* for *Andrew Kembe*, and are to be sold at his shop at *S. Margarets* Hill in *South-market*. 1637.

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By John Tillinghast, Rector of Tarring-Neuill, in SUSSEX.

LONDON.

Printed by R. B. for Andrew Kemke, and are to be sold at his shop at S. Margarets Hill in Sadly [illegible]. 1637.

To
The Right VVor-
shipfull and Vertuous
LADY, the Lady
Margery Gratewicke,
of *Sea-ford* in
Sussex.

GOOD *Madam*, these ensuing lines (such as they are) when they were first framed (which is now above twelve moneths since) were at that time no further intended, than that place and congregation where they were then preached: but in regard it hath pleased Almighty God, since that time, to give diverse occasions for the further preßing of

this duty of hospitality to strangers; and especially the other day, when no lesse than sixteene or seventeen saile of Ships were at one time cast away upon our Coast, to the great losse of many mens goods and lives; and that our people for the most part (especially of the meaner sort) for ought I yet perceive, continue still in their wonted course of barbarisme towards the distressed, being so accustomed herein, that (as he in Erasmus witnesseth of the Marine parts of this kingdome) They think they do well, in what they do; notwithstanding the many admonitions to the contrary. Hereupon I have boldly adventured to make that publike to the view of many, which was first uttered, in the hearing but of few; as

On Sunday morning the 21. of February, 1635.

Sic affirmarunt, ut recte facti patent. Erasm. Colloq. Peregr. Religionis ergo.

as hoping that this so necessary a duty, may againe and againe be read, and throughly pondered, till at length it bee practised: for our memories are dull, and commonly what goes in at the one eare, comes out at the other, but this may profit for ever. Truly, I cannot but blush, when many times comming into other parts, I heare the reports that are given of the uncivill carriage and evill behaviour of our neighbours, (living by the Sea-coast) when such miserable objects of calamity, happen amongst them: and that not only from men of our owne nation, but from Forreiners, who sometimes unhappily, having suffered shipwrack upon our shore, in mine owne hearing have said, That they

Vox audita perit, littera scripta manet.

had rather fall into the hands of Turkes and Infidels, and should finde more curteous usage from them in these cases, than from the English. Surely a great blot and blemish to so famous an Iland as this hath been accounted, which (as a learned Countrey-man of ours saith) Ever since the Normans first comming into it, both for military matters, and all other of humanity and civility, hath bin parallelled with the most flourishing Kingdomes of Europe and our Christian world: true it is, in ancient times the inhabitants of this Countrey, were accused of incivility and cruelty towards strangers, hospites mactabant pro hostia (saith Acron,) they killed them for sacrifice, and no marvell, for then

Iam inde non belli gloria, quæ humanioris cultus inter florentissimas orbis Christiani gentes inprimis floruit. Camden. Brit. de Norma.

Visam Britannos hospitibus feros. Horat. Carm. lib. 3. Od. 4.

then were they more heathnish, barbarous, and uncivill, (if that be true, which Cæsar and others report of them) than are the savage and wilde people in the Easterne and Westerne Indies at this day; voide of the light of grace, not acquainted with the Lawes of common courtesie: but being conquered by the Romans, they learned more civility, and barbarisme in this nature was esteemed as a most heynous offence. Much more then ought it so to be accounted of in our dayes, when both Nature, Reason, and Religion, joyntly with one consent condemne it. How displeasing it is in the sight of God, and cleane repugnant to that quiet and peaceable government (by his gracious providence) now setled

among st

amongst us, I have here in this Sermon in some weake measure endeavoured to demonstrate. The which I present unto your Ladyship, not only to make manifest mine unfained thankfulnesse, for your love and kindnesse expressed towards me and mine, ever since my first comming into these parts; but also in that I am certaine, your Lady-ship can beare witnesse with me, that I speak the truth concerning many particulars reprehended in this following discourse. Now if these my weak meditations may bee any whit availeable, for the redressing of this so hatefull a vice, I shall thinke my paines well bestowed; howsoever I leave the successe thereof unto God, and rest

Your Lady-ships much bounden,

Iohn Tillinghast.

Perlegi hanc concionem cui Titulus (St. PAUL's Shipwrack) in quâ non reperio quicquam impedimenti quo minus publicâ cum utilitate imprimi queat, ita tamen ut si non intra 3. menses proximè sequentes, typis mandetur hæc licentia sit omnino irrita.

Gulielm. Haywood R. P.
Archiep. Cant. Cap.
Domest.

Saint PAVL's SHIP-WRACK, in his Voyage to ROME, &c.

Acts 28. 2.

And the Barbarous people shewed us no little kindnesse: for they kindled a fire, and received us every one, because of the present raine, and because of the cold.

IF you please but to read the precedent Chapter, you may easily conceive these words of our Text to depend upon that story;

Saint *Paul* being taken prisoner, and delivered unto one *Iulius* a Centurion, who was of the Bond of *Augustus*, was with him and other prisoners shipped towards *Rome*, in a Vessell of *Adramyttius*, which was a Citie of *Æolia*, purposing to sayle by the Coasts of *Asia*, the next day they arived at *Sidon*; from whence departing, they sayled hard by *Cyprus*, because the windes were contrary. At length they came to *Mira* which was a Citie of *Lysia*; where their Captaine finding a Ship of *Alexandria* bound for *Italy*, they hyring passage, went along with him. In which voyage they were sore troubled; their sayling being

being very dangerous, the Sea tempestuous, partly by reason of the time of the yeare, which was thought to be in the moneth of *September*: but especially because of a stormy winde which arose over against the Island of *Candie*, which tossed them exceedingly, insomuch that they were faine to throw out part of their lading, & cut off their Mast by the board. At length supposing they were neer some shore, they sounded and found twenty Fathomes, afterwards fifteen, whereupon they cast Anchor; and in the morning, so soone as day appeared, they espied a certaine Haven, into which they min-

ded to thrust the Ship, and then weighing up their Anchors, committed themselves to the Sea, and having loosed the Rudder bands, and hoysed up the main sayl to the wind, they drew toward the shoar; missing of the Haven, they fell into a place where two seas met, and there thrusting in the Ship, the forepart stuck fast and moved not, but the hinder part brake through the violence of the waves: whereupon the Passengers and Saylers, being in number two hundred seventy and six; some swimmed, others got upon boards and broken peeces of the Ship, and so came to Land.

The place where they run

run aground, was *Melita*, an Iſland ſituate in the *Mediteranean* Sea, diſtant from *Sicilia* ſixty miles, and from *Africa* an hundred and ninety. There were two Iſlands called by this name, this, and another which lyeth in the *Adriatick* Sea neare to *Dalmatia*. Some aſcribe S. *Pauls* ſhipwrack to this latter: but their opinion *Beza* in his annotations on this place learnedly confuteth, and proveth it to be that *Melita* within the Straits, which at this day is called *Malta*; and is one of the places moſt renowned in the World, for repelling of the *Turkes*; when *Soliman* the Emperour of them did ſend againſt it a moſt

Ortel. in Theſaur.

mighty Army, it was then defended by them, who are called the Knights of *Malta*, being in the yeare 1565. concerning whose valour and successe in resisting that mighty adversary, divers have written at large, in their bookes of that Argument.

Curio bellum Melitense. *Viperanus. Knoles. pag. 796.*

But now what entertainment our Apostle and the rest of his company found, being here put ashore, my Text, with some of the subsequent verses in this *Chapter*, doth plainly shew.

The words which at this time I have made choyce to speake of, doe mention a kindnesse which they received, at their first comming out of the Sea; being al wet and

and bewraied with the ſome of the Sea, and ſtiffe with cold (as *Calvin* deſcribes them) and with much adoe, crawling to the ſhoare, they received (as S. *Luke*, who was one of them, confeſſeth) no little kindneſſe, which the barbarous people ſhewed unto them; *For they kindled a fire, &c.* *Calvin. in loc.*

This courteſie wee have here deſcribed,

1 By the perſons who ſhewed it, The Barbarous people. *Parts* 3.

2 By the thing wherein it was ſhewen, with the Apoſtles acknowledgement of it, *They kindled a fire, &c.* which he confeſſeth to bee no little kindneſſe.

3 By the cauſe or reaſon

moving them thereunto, which was, *The present raine and the cold.*

1 The persons, were the inhabitants of the Iland, which are here called, *Barbarous people.* Of *Barbarians* we may reade in other places, *viz.* In the *Romans*, the *Corinthians*, and the *Colossians:* in which places the word is taken; either,

1 For one, who is rude and unlearned, as *Rom.* 1. 14. or,

2 For one, who so speaketh as he is not understood; as 1 *Cor.* 14. 11. or,

3 For one of another Nation different from the *Iewes*, and the *Greekes*, as *Col.* 3. 11.

S. *Paul* in that place before

fore named, of the *Romans*, by *Greekes* understanding men that were more civill, which were governed with good and civill lawes; by the *Barbarians* a wilder sort, which were more savage and fierce, more rude, and that in a twofold respect.

1 In pronouncing the Greek tongue, being ignorant thereof, they were esteemed by the Greeks as *Barbarous*; for the Greeks were wont to call, *Omnes Barbaros non Græcè loquentes*, all *Barbarians* that could not speak their tongue. The Romans also, after the Empire was translated unto them, were so wont to esteeme of all those who were ignorant of the Greek

Quia aspera magis & horridiore lingua videbantur uti, *Aretius.*

Hinc barbarismus pro vitio Latini aut Græci sermonis.

and the Latine Tongue. Whence the Poet in his exile complaines, that because hee could not understand them, he was no other than a *Barbarian* amongst them; *Barbarus hic ego sum; quia non intelligor ulli.*

Ovid in Pont.

2 In regard of their rude behaviour in comparison of the Greeks: for the Grecians were the civillest, neatest, finest, and gentilest people that were under the Sun; where all Arts were refined, whither all men of note travelled for good breeding in all good literature, and for understanding of all good discipline for peace and for war. From whence, the Romans first of all other Nations, by reason

reason of their commerce with them, and the apt scituation of their Countrey, learned their civility and knowledge of Arts and good Lawes; unto whom we of this Land, by reason of their conquest thereof, are beholding for the greatest part of that good breeding which is amongst us.

But to come to these people here mentioned in my Text; they were as *Aretius* and others think, a mixt people consisting of *Africans* and *Italians*, as it often happeneth in such places whose confines are neere adjoyning the one to the other. *Aretius in loc.*

From them, in this place, receiving the Apostle and the

the rest of the company into their houses, making them fires because of the cold and raine in Winter, courteously lodging them; and when they departed (being such as had suffered shipwrack, and were thereby in want) helping them with necessaries; we may observe,

Doct. 1. *It is not a thing only commendable in these Heathens, but also to bee imitated by us Christians, to be harbourſome to ſtrangers, and courteouſly to ſuccour them in their wants.*

Vide Ainsw. & Pisc. in loc.

A duty which indeed is much commended in the Scriptures unto all Christians, as a sweet fruit of liberality; *God* Almighty from his owne example doth admoniſh

moniſh men to the performance hereof, when hee ſaith of himſelfe, *That hee executeth the judgement of the fatherleſſe and widow, and loveth the ſtranger, in giving him food and raiment*; hee inferres thereupon this duty belonging unto us: *Love ye therefore the ſtranger*. He appoints it to the *Iewes*, as a part of that faſt which he had choſen, to *deale their bread to the hungry*, and to bring the poore that are caſt out, to their houſes; and when they ſee the naked, to cover them, and not to hide themſelves from their own fleſh, &c. Often by his Apoſtles doth he preſſe this duty unto the people. Saint *Paul* numbers it in the Catalogue

Deut. 10. 18.

Verſ. 19.

Eſay 58.7

logue of those dayes which are required of us, and set
Rom. 12. 13 downe in the 12. of the *Romans*, *Bee given to hospitality*: and writing to the
Heb. 13. 2 *Hebrewes*, he would have them not forgetfull to entertaine *strangers*. Saint *Peter* would have his auditors and all others to use hospitality one
1 Pet. 4. 9. to another without grudging: by which places (besides the example of these heathen *Melitenses*, here mentioned, who had learned by nature this point of courtesie) wee may see the truth of this doctrine, *viz.* That it is our part and duty to bee harbourſome unto strangers, and freely to succour them in their distresses.

Reas. 1.

Reas. 1. Because it is a Law not only written in the book of God, but even imprinted in the very nature of man, though wee know not the purposes of their hearts, and what their intents may be; yet wee are to use them courteously for identity of their nature; that is, because they are Men, children of *Adam*, as our selves are. It was nature, and not Religion that moved the King of *Ægypt* to give commandement for *Abraham*, that none should hurt him, or any of his possessions, and here in this place, common nature (saith *Calvin*) did wring out of these *Barbarous Gentiles*, some affection of mercy, in this

Reas. 1.

Gen. 12. 20.

Calvin in loc.

this so great necessity.

Reas. 2. *Reas.* 2. Christian charity requireth this at our hands; doth not the Apostle in that great commendation of Charity, say of her, that she is kinde, and that shee seeketh not her owne? And doth not the same Apostle exhort the *Philippians*, not only to regard their owne estate, but the estate also of others? Surely yes: and writing to the *Galathians*, hee would have us, as opportunity and occasion shall bee offered, *to do good unto all, but especially to them who are of the houshold of faith.*

1 Cor. 13. 4, 5.

Phil. 2. 4.

Gal. 6. 10.

Reas. 3. *Reas.* 3. The common condition of all men bindes us hereunto: *All things* (saith

(saith *Salomon*) *come alike unto all*: and there is no man (saith a Heathen man) that can say this or that I shall never endure: *Quæ tua fors hodiè est, cras fore vestra potest*; that which is their estate to day, may be thine to morrow. This reason the Lord Himselfe useth, when hee commanded the Israelites, that they should not vex the strangers, but handle them courteously, for that they themselves also were strangers in *Egypt*. Who is there now so certaine of his home and habitation here, that he can bee assured that he shall never be a stranger else where. It is as easie to go out, as to come in to our owne Land: thou mayest

Eccl. 9.2

Menand. apud Plut. de tranq.

Exod. 22. 21. *Lev.* 19. 19.

mayeſt as ſoone be driven to other places, out of thine own countrey to be a ſtranger there, as others have bin from theirs into thine, to be a ſtranger here. Obſerve then the *Apoſtles* rule, *Remember them which ſuffer adverſity, as being your ſelves alſo in the body*; that is, in the body of fleſh and frailty, ſubject to the like miſery.

So *Theoph. Cajetan. Eraſm. Beza.*

Vſe 1. *Vſe* 1. The conſideration of this doth reprove the uncharitable diſpoſition of many, who far unlike, and indeed much worſe than theſe barbarous people, do ſhew but little kindneſſe to diſtreſſed ſtrangers, which even heare the cry of the poore and harbourleſſe at their

their gates; yea, at their doores, and yet will not be moved to relieve and succour them. Oh tell mee, whosoever thou art; thou that pitiest not the wants of them that are in misery, and mindest not their griefes, tell mee I say, if the Lord should ever strip thee of what thou hast, (as he can doe it in a moment, for he that gave all, can take all) who, thinkest thou, should succour thee, what eye would pitie thee, or what hand would spare thee? when as neither thine heart yearneth, nor thine eye watereth, at the miserable desolation and heavie calamity of others. Doth not this beast-like behaviour, and unchari-

uncharitable carriage, argue a want even of naturall affection; and what shall we think of such men? are they not given up to a reprobate minde? I am sure Saint *Paul* makes this defect in them a note hereof; and S. *Bernard* cals them the children of wrath, that have no sense of Gods wrath; *nec tristantur in tristibus*, that are not affected with those that are afflicted. Howsoever it is an evident badge or cognisance of an unmercifull man; and wh it is more odious? Yea, what more against nature, than to bee inhumane: when (as *Aretius*, fitly, upon our Text hath it) humanity takes its denomination from man. Oh that

ἀοργήτους Rom. 1. 28 30.

εἰς νοῦν ἀδόκιμον.

Bern. Epist. 256.

Ab humanitate homines, dicuntur. Aretius.

that men would lay theſe things to heart, and from hence be moved to a more courteous uſage of diſtreſſed and harbourleſſe people; then ſhould not *Gideons* army faint for want of bread, nor a poore *Levite* paſſe from *Bethlehem Iudah* toward the ſide of Mount *Ephraim*, and have none to receive him to houſe: But churliſh *Nabal* would have compaſſion on *David* and his men being in want, and ſend them ſome part of that cheere, which he had provided for his feaſt, to ſuccour them therewithall.

Iudg. 8. 4, 5.

Chap. 19. 18.

1 *Sam.* 25. 5, 6, &c.

Vſe 2. Let every one from hence learne (as God hath made him in ability, and doth daily offer him opportunity)

Vſe 2.

portunity) to be carefull in the performance of this duty, comfort the distressed in their wants, yeeld supply unto them; if harbourlesse, house them; if naked, cloth them; if hungry, feed them, &c.

Quest. *Quest.* But must we doe thus unto all? Are there not some who are thus in want, which deserve no such courtesie? their pretenses it may be are evill, and shall we for al this succour them?

Answ. *Answ.* I answer: First, Christian wisdome and Christian love, must goe hand in hand: here is a case in which charity must overrule the matter; and charity is not suspitious, but hopeth the best of every one, where

where there is no evident proofe or presumption to the contrary; if thou receivest a distressed man, in the name of a righteous man, & givest him but a cup of cold water with a good heart, in that thou thinkest he belongeth to Christ; let him bee what he will be, at his own perill, thou shalt loose neither gift nor reward, for Christ hath undertaken to repay thee.

2 Thou mayest for humanity or courtesie, receive a *Turke* or a *Pagan*, a *Iew*, an Infidel, or Heretick, to talk or table, for a night or a small time, so thou keep thy selfe from his pollutions; we must be courteous and give regard unto wicked men,

men, respect them, not as they are wicked men, but as they are men, love their persons, and loath their vices. So did *Iacob* feast his Idolatrous Father-in-law, and Kinsmen, when they pursued him to the Mount of *Gilead* with purpose to hurt him: & Christ bids us feed our enemies, and give them drink if they thirst. So *Elisha* to the host of the *Syrians*, who being sent for to take him, yet when he had taken them and led them to the City, he would not suffer the King to doe them any hurt, but refresht them with meat and drinke, and sent them away in safety. Our outward courteous receiving of Infidels, is like unto

Gen. 32. 34

2 King. 6. 23.

unto coales of fire, to draw them in love with our inward religion. *Pacomius* a souldier under *Licinius* the Emperour, seeing the entertainment that Christian souldiers gave one to another; how they pitied, helped, and succoured one another, being in want, or sick, or wounded, was moved to approve of their Religion, which taught them so much goodnesse, and was upon that occasion converted. Who knowes what good thy courteous cariage and kinde usage may do? Howsoever, if it work not their conversion, yet it may further thine owne salvation, it being a fruit of faith, wch shall further thy reckoning.

Surius in vita 14. Maij

Vse 3. *Vse 3.* Lastly therefore, for our further encouragement to the performance of this duty, and our better direction in the manner of doing it, let us consider certaine motives to induce us thereunto; and some particulars concerning the matter wherein, and the manner how it ought to be performed.

Motive. The motives may be taken either,

1 1 From the examples of others, who have thus done, who have beene courteous and hospitable unto distressed strangers, and especially of the faithfull. The Scriptures are full of presidents to this purpose: in *Genesis* wee may reade of

Gen. 18. 3, 4, 5. *Abra-*

Abraham and *Lot*: of *Laban* to *Abrahams* ſervant, who bad him come in, and prepared houſe-roome for him and his Camels: In *Exodus* of *Reuel*, the Father-in-law of *Moſes*, who before hee was acquainted with him, gave ſuccour unto him, called him in, gave him bread, &c. when he was fled from the face of *Pharaoh*, who ſought to ſlay him: In *Ioſhua* of *Rahab*: In *Iudges*, of the old man of *Gibea*, who entertained the poor *Levite*: In the *Kings*, of the Widow of *Zarephath*, who entertained the Prophet *Eliah*, and gave him bread and drinke: In *Iob*, of himſelfe, who would not ſuffer a ſtranger to lodge in the

Chap. 19. 2
Chap. 24. 3
Exo. 2. 20.
Ioſh. 2. 1
Iudg. 19. 16.
1 *Kin.* 17 10. 15.
Iob 31. 32

streets; but opened his door to the traveller. In the New Testament we may reade of many: but these may be sufficient to stir up any man to the performance of this duty, if they have any desire to doe as faithfull and holy men have done: but if this will not do it; to shame us, we may produce the examples even of Heathens, of Barbarians; who (as our Apostle in our Text witnesseth) have shewed no little kindnesse to men in heavinesse: they by the light of nature saw, how that God had a care over strangers, therefore they worshipped, *Jupiter hospitalis*. Oh what an ignominy and reproach is this unto Christians; whose

Δια ξενιον. Vide *Homer* in lib. 2. Odyss.

whose name and title should put them in minde of pitie and compassion, to be even out stript by heathens! and that barbarous savage people, should be more curteous than those, who in outward shew would seeme to be most pious! surely these at the last day, will rise up in judgement against many in this Kingdome, in this Countrey, in this Place: oh with what face wilt thou pleade for mercy, when thy conscience shall accuse thee for being unmercifull! wilt thou say unto the Iudge, *neminem occidi*, I have killed no man; surely hee will reply, but thou hast deprived many of their goods, thou hast denied them succour,

whereby they might preserve life, &c. Oh what a woefull prospect will it be unto thee, to see those who have perished through thy default, to stand and accuse thee before Gods Tribunal; and to have not only Gods faithfull people, but even Infidels and Barbarians, to witnesse against thee in this particular!

2 2 Consider, it is a commendable worke, friendly to succour those that are in distresse; yea, so praise-worthy is this vertue, that our Saviour Christ will speake it to the glory of his elect at the last day, when he shall cal them to inherit the kingdome prepared from the beginning of the world for them,

Mat. 25. 34, 35, 36

them, saying, *I was an hungry, and yee gave me meate; thirsty, and you gave mee drinke; a stranger, and ye took me in; naked, and ye clothed me; sick, and yee visited mee, &c.* hath not the H. Ghost recorded the memorable examples of the faithfull in this kinde to eternity, for their everlasting fame and renowne? When the Scripture speakes of *Abraham*, *Lot*, *Iob*, and the rest before named, how they were hospitable, is it not spoken to their glory? and what could bee spoken to the greater commendations of a man, than S. *Paul* of *Gaius*, when he saith; *Gaius* mine Host, and the Host of the whole Church; hee was no Inne- *Rom.16. 23.*

keeper, but his house was as open as an Inne to receive distressed Christians; whose love and affection towards them, made S. *Iohn* to rejoyce: if this be the man (as *Ambrose* thinketh) to whom he wrote his third Epistle, surely it was a title of great worth, which the Apostle there gives him; and assuredly perswade thy selfe, that as he that shall give unto those that have no need,
Pro. 28. 7. shames his Father (as *Soloman* speaks,) so on the contrary, he that shall distribute to those that have need, he is a glory to his family.

3 3 As it is commendable, so its profitable; never did any man lose yet, by being truly hospitable: we may reade

read of many that have gained by it; the examples of all those afore-named Saints are a sufficient witnesse hereof: did not *Abraham* and *Lot*, hereby entertaine Angels at unawares? Had not the one with them the promise of a Sonne, and destruction of *Sodome* revealed unto him? and was not the other delivered frō the same? Did not *Raguel* get a good match for his Daughter? and was not *Laban* blessed for entertaining of *Iacob*? How profitable was that nights lodging that *Rahab* gave unto the Spies; was not she and hers by this meanes saved in the sacking of *Iericho*? Surely, surely, this is a fruitfull and *Heb.* 13. 2.

a gainfull course of Christianity; and so acceptable unto God, that he will not suffer it to go unrewarded; the Holy Ghost is very ample and large in describing the benefit that is gotten, by the due manner of performing of this duty; to omit many other places; that in *Esay* afore-named declares as much; when the Lord by his Prophet had shewed the people, how they should deale their bread to the hungry, &c. in recompence thereof he addes; then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousnesse shall go before thee, the glory of the Lord shall be thy rereward;

Tanta est apud Deum hospitalitatis gratia ut ne potus quidé aquæ frigidæ a præmiis remunerationis immunis sit. *Ambros. de offic.*

Esay 58. 8, 9, 10, 11, 12.

rereward; then shalt thou cal and the Lord shall answer, &c. In a word, so gainfull are the workes of Charity in this nature, that both GOD, our selves, and others reape profit hereby. God, in regard it is a means to procure praises unto him, from them whom wee relieve: wil not they say, *God* I thanke thee which hast raised up such an one to administer succour unto me in my distresse: thus men by their riches and increase may be said to honour the Lord. *Prov. 3. 9.*

Our selves, in regard of the manifold mercies and favours, which for thus doing are powred upon us; mercies which are great in number,

2 Cor 9.9 Esa. 58.11 number, excellent in quality, and everlasting for durancy. Others, for that by this meanes, such as are able and at liberty, may by our example, bee stirred up to the performance of so gainfull a duty, and those that are distressed, shall be much comforted and relieved. Oh then, say not, that it is in vaine to succour the harbourlesse, and relieve those that are in misery: but remember the promise, *The liberall soule shall be made fat, and he that watereth, shall bee watered also himselfe.* Think upon that proverbial speech of *Solomon*, *Cast thy bread upon the waters, and after many dayes thou shalt finde it againe.* When men bestow their

Pro. 11.25

Eccl. 11.1.

their gifts for they know not what, they are wont to say, I had beene as good, I had throwne my money down the River: but in this case, though we seeme to throw our money or our food into the River or Sea it selfe, wee shall have it restored with advantage, and even then when we thinke all is forgotten.

But this is a Paradox to miserable niggards, who are meere strangers to commiseration and pity; they think al too much that goes this way, and esteeme it no better than lost, as *Iudas* did of the Box of Ointment: Hence it is they are so loth to contribute to the necessity of any, and one penny to the

Mark 14.4

the poore distressed comes as hard from them, as if a distresse of a fine or an amercement were to be extorted of them: these indeed are such to whom the Lord
Eccl. 6.2. hath given riches, but they know not how to use them. But did we indeed seriously consider the great benefit that comes by our workes of mercy, wee would bee more forward in time of distresse to shew pity.

If what hath beene spoken will not be enough for our encouragement to this duty, then, in the last place,

4 4 Consider that ancient rule,

Fac alijs sicut quod cupis ipse tibi:

It was given by our Savi. our, *Whatsoever you would that*

that men ſhould do to you, doe ye even ſo to them, which (as S. *Auguſtine* ſaith) muſt be underſtood of an upright and juſt will. For when we deſire to have any thing done unto us which is upright and juſt, it is meet that we performe the ſame thing unto another man: but if we our ſelves ſhould deſire any thing that is filthy or unjuſt, then it is not meet that we ſhould do the ſame thing unto our neighbour: for ſuppoſe there were an unchaſte and wicked man, which through filthy counſell would bee content his wife ſhould play the harlot; ſhall he therefore without ſin defile another mans wife? And if a man being in

Mat. 7. 12.

Aug. de Serm. Domini in monte.

in desperation, in adversity, would desire that one shold kil him, shal it for that cause be lawfull for him to kil his neighbour, surely no: therefore in an upright and a just way, let us do unto others, as we would they should do unto us.

And wouldst not thou be pitied in distresse? Suppose that thou wert the object of misery, and that *God* should impose upon thee, what thou seest inflicted upon others; wouldst thou not desire relief? would not thy heart yearne after compassion? wouldst thou not complain as the *Church* in the *Lamentations*; Is it nothing to you, al ye that passe by, &c. Wert thou (to instance

Lam. 1. 12

ſtance in this particular of my Text) the man that ſhouldeſt ſuffer ſhipwrack, and to have both life and goods in danger of loſing; wouldſt thou not cry out; oh Friends, oh Countreymen, helpe and ſave me, or elſe I periſh? and ſhouldſt thou in this ſad diſaſture, loſe both life and goods, and have thy body and all expoſed to the open aire upon the ſtony beach, wouldſt thou not willingly have that poore carkaſe of thine, to be covered with earth, & hid from the publik view of all paſſengers: or wouldeſt thou otherwiſe juſtifie the proceedings of thoſe, that ſhould wreak and teare thy goods from thee before thine

thine eyes, and make sale of thine owne commodities, not respecting thy private interest in them? Wouldest thou thinke it well done, or conscionably done, of such as should extort upon thee, in the purchase of some convenient necessaries, either to feed or cloath thy body, or safely to shelter the remainder of thy goods: Oh tell me, doth not that great witnesse within thy breast avouch unto thee, that in every of these particulars thou wouldest desire mercy; and that if thou wert the man, that shouldest thus suffer, thou wouldest also be he that should crave relieſe: well then, thou knowest not how soone thou mayest be the

Scito omnem conditionem versabilē esse, & quicquid in ullum incurrit posse in te quoq; incurrere. *Senec.*

the man: be perſwaded then, from the conſideration of this, to cloath thy ſelfe with the robes of pity, towards them that are in miſery; aſſuring thy ſelfe that this is the way to make others to heare thee, when thou makeſt moane to them; if thou wilt hear others when they make moan to thee, to comfort thee in thy ſorrowes, if thou wilt comfort them in theirs.

And thus much for the encouragement to the performance of this duty.

2 The next thing is for our direction, and that firſt for the matter wherein it muſt bee performed; wee are to know that both our thoughts, words, and deeds, are

2

Eleemoſyna fiat vel mente, vel verbo, vel opere.

are to bee exercised in this duty of pity and compassion, towards distressed people.

Vide *Conrionosorii* in Dominic. 16 post Pentecosten.

1 Our thoughts, we must meditate upon their misery; that thereby we may whet up our affections, to compassion and commiseration towards them; to this purpose we should thinke with our selves, that if their case were ours, what a wofull estate would we deeme our selves to be in; questionlesse this was *Iobs* wont, *Did not I weep for him that was in trouble? was not my soule grieved for the poore?* The Prophet *Esay* describing a bountifull man, saith that he *Will devise of liberall things*; that is, he will meditate and think

Iob 30.25

Esay 32.8

thinke with himselfe, when and where and how to bestow his gifts, for the best advantage and comfort of the distressed. Hence it is, that the Psalmist pronounceth a blessing unto him, that considereth the poore, *the Lord will deliver him in the time of trouble.* *Psal.41.1.*

2 Our words; and that by speaking comfortably unto them; and by speaking unto God for them.

1 Mercifull *Ioseph* by consolatory speeches, raised up the hearts of his poore brethren, when they were cast down with feare; whereas on the contrary, churlish *Nabal*, by his froward and untoward language, in disgracing *David* and *Gen.* 50. *1 Sam.* 25. 10

and setting light by his person, saying, *Who is David?* and esteeming no better of him and of all those that were with him, than runnagates from their master; this, I say, could not choose but disconsolate the hearts of his Young men who were then in distresse. *Iob* 16. 5. *Iob* tels his friends, that if they were in the same case that himselfe was in; that is, in so great extremity as he was, *That he would then strengthen them with his mouth, and the moving of his lips should asswage their griefe.* Then indeed have men most need of cheering up, when they are by misery most pressed downe.

Ovid. de Tom. *Temporis officium est solatia discere certi,* Dum

Dum dolor in cursu est--

2 We must speake unto God for them, and that by our praiers, by commending and remembring their afflicted estate; a meanes which the poorest man that lives may use, and be hereby a speciall assistant unto his afflicted brother: what though thou hast not wherwith to lodge him, no bread to feed him, never a penny to relieve him; yet so long as thou hast a mouth to speake, or a heart to conceive, thou mayest either by outward expressions, or inward ejaculations, be a comfort unto him, for prayer hath a large extent; and poverty doth not deprive a man of this priviledge, neither

ther take away the presence of Gods spirit, or the vertue of his promises; and who can tell, but that thou by thy prayers mayest obtaine that for thy poore distressed brother, which he himselfe with his own cannot doe? see an example hereof in *Iob*; God was pleased to accept his prayer which he made in the behalfe of his friends, rather than their own, which they made for themselves. These are means which God hath appointed and blessed, for the great good of such as are in misery; these support in trouble, these sanctifie afflictions, and remove them, these have evermore beene accounted as speciall helpes in

Iob 42.8, 9.

1 *Sam.* 7. 8, 9.

in the time of distresse, when they have beene faithfully used, either by the afflicted themselves, or by others for them: see *Iosh.* the 7. 6. to 10. *Act.* 12. 5

3 Our deeds: and that as the need of the afflicted shall require, and our ability give us leave: for we must not love (as the Apostle saith) in word and tongue onely, but in deed and truth: for what availeth it (saith S. *Iames*) If a brother or a sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be you warmed and filled; notwithstanding ye give them not those things which are needfull to the body: No, we must do more than this; there must be reall expressi- 1 *Iohn* 3. 18. *Iames* 2. 15, 16

ons of this duty, as we shall hereafter shew in the second part of our Text, when wee come to speake of the thing wherein this courtesie of the barbarous people was shewen. In the meane time let this suffice for our direction concerning the matter wherein this duty must bee performed; a word or two for the manner how, and so we will proceed to the next point.

In our workes of pity and compassion towards the distressed, such as are harbourlesse, &c. Wee must know that they are to bee done, speedily, willingly, and wisely,

1 Speedily; the common Proverb is, *Optimum condimentum beneficii celeritas, &*

bis

bis dat qui cito dat; the best fawce to a good turne is to doe it quickly, and who giveth so, giveth twice; thou must not say, go and come againe to morrow; delayes in this kinde may be dangerous: for either the object of thy compassion may perish, while thou with-holdest thy helping hand; or else (as *Mordecai* sometime told *Hester*) GOD may by other meanes send helpe and deliverance, and so thou shalt lose the honour of being a meanes, and an instrument under God of his delivery, as *Deborah* said to *Barak*; it shall not be for thine honor. *Esther* 4. 15. *Iudg* 4. 9

2 Willingly, not grudgingly, nor of necessity, for God loveth a cheerefull giver: 2 *Cor.* 9. 7

Rom. 12. 13. ver: hence S. *Paul* saith, *Given to hospitality*, where is a great emphasis in that phrase, noting an eager affection and following of a thing; as we say of a covetous man, given to money; of a drunkard, given to company; of a common gamester, given to play, &c. the meaning is, he hath a longing desire, and is ready upon all occasions to doe it. This willingnesse appeared in *Abraham*, who waited not untill strangers came home to him, to desire to be received in, and to require harbour; but going of his owne accord out of his Tabernacle, he looked round about to see if he could espie any stranger whom he might receive into his house, and if he

he saw any, he ran to him, and prayed him not to passe his house; *If I have found favour in your eyes, &c.* So *Lot* sat in the Gate of the City, not as a Iudge, because he sat in the Gate, which was the place of judgement; nor to meet his Sheepherds, that hee might bee present at the folding and stalling of the Sheepe; but (as *Calvin* thinketh) because hee would let passe by no occasion to doe good, when he saw strangers to passe by, upon whom hee might bestow his benevolence. *Gen. 18. 2, 3.*

3 Wisely; *A good man is mercifull and lendeth*, and will measure his affaires by judgment, and knowes when and where to bestow his favours: *Psal. 112. 5.*

the truth is, moſt men through want of diſcretion miſtake this duty, and glory much in their hoſpitality, while they keep Great Houſes, have great reſort, and company flock unto them, but in the meane time, there is little or no entertainment for the poore religious diſtreſſed ſtrangers that are in want and neceſſity; theſe are ſhut out of doores, which indeed, eſpecially ſhou'd bee let in. Queſtionleſſe the rich Glutton kept ſuch hoſpitality; Gallants, and Good-fellowes, and Gentlemen of the Countrey had entertainment enough at his Table, but poore *Lazarus* muſt be gone, there is neither meat nor lodging for him nor ſuch as

as he was. This I say is a great mistake in the performance of this duty, which indeed hath (as will appeare when we come to speake of the latter part of our Text) for its proper object, such as are in misery. But let this suffice to have spoken of the first part, *viz.* The persons who shewed this courtesie or entertainment to the Apostle and his company, namely, The barbarous people.

2. Now more particularly, we are to speake of the thing wherein it was shewen, with the Apostles acknowledgement of it, *They shewed us no little kindnesse; for they kindled a fire, and received us every one.* *Part 2.*

Wherein we may observe:

1 Them truly hospitable.
2 S. *Paul*, truly thankfull.

1 Their hospitality was right: for they observed that Rule of Charity according to S. *Iohns* direction, *Non tantum verbo, sed opere*; not to love in word and tongue only, but in deed and truth. Had they onely commiserated their estate, with termes of alas poore people, wee are sorry for your sad disasture, God helpe you, and send you house-roome, &c. then might the truth of their commiseration have beene called in question, and themselves found to be guilty of a cold charity, and lip-love, which is common every where, and no whit availeable to such as are miserable. But they went further

1 *Iohn* 3. 18.

Iam. 2. 16

further than ſo, and performed that part and office of kindneſſe unto them, which did carry an expreſſe ſignification of their tender commiſeration and compaſſion towards them; *For they kindled a fire, and received them every one.*

From whence wee may obſerve that, *They are truely hoſpitable, who not onely in word and tongue, but in deed and truth are charitable.* Doct. 2

A doctrine much like unto that which went before it, for the matter, though now commended unto you in another forme.

S. *Paul* in his exhortations to this duty of hoſpitality, for the moſt part uſeth ſuch a word, as ſignifies, *one friend-* φιλοξενία.

Rom. 12. Heb. 13. 2

ly to strangers, and ready to lodge and entertaine them. For hospitality indeed (as it is defined by some) is a relieving of strangers which are destitute, and taking them and entertaining them into our houses. It is a species of beneficence or liberality, *Qua peregrinos & hospites, vera benevolentia, & omnibus officiis hospitalibus complectimur*; whereby we entertaine strangers and ghests with true benevolence and all duties belonging to hospitality. He is truly harborous (saith *Luther*) not which wisheth well, and speaketh fairely, but which cheerefully and heartily receiveth and entertaineth strangers.

Luther in 1 Pet. 4. 9.

In all those aforenamed exam-

examples of *Abraham*, *Lot*, &c. that wch made them truly hospitable, was not their good words and courteous speeches, their well wishes, and faire proffers; but their reall expressions of charity in some outward actions; as in *Abraham*, his calling for water, washing their feet, his making of cakes for them, his dressing of a Calfe, his setting before them Butter and Milke, &c. In *Lot*, his making them a Feast, in baking unleavened bread for them, &c. In the *Shunamite*, *her calling in the Prophet*, constraining him to eat bread, and consulting with her husband to make a chamber for him, to set a Bed in it, a Table, a Stoole, and a Candlestick,

Gen. 18. 4. & 19. 2. 3. 8.

Cap. 19. 3.

2 *Kin.* 4. 8. 10.

ſtick, to entertaine him when he came that way; theſe were lively demonſtrations of true hoſpitality. So the Inhabitants of the Land of *Tema*, *They brought water to him that was thirſty, and prevented with their bread, him that fled.* Here was more than good words, more than courteous language, more than kinde proffers only; here indeed was that which made them truly hoſpitable, their deeds of charity expreſſed in a reall performance of ſuch offices, as did ſerve for the comfort and refreſhing of thoſe which were in want and miſery.

Eſay 21. 14.

Now leaſt any one ſhould thinke that every man which is bountifull, is truly hoſpitable;

ble; we are for the further amplification of this point to consider, that this duty stands not in the entertainment of all sorts; I meane of drunkards and vitious persons, in keeping open house for gaming and such like sports and disorders, or in feasting of carnall men, which indeed beares the name of hospitality among many in these dayes; but it is to be shewen unto such as are in want and distresse, to those that are not otherwayes able to helpe themselves, and especially to such as suffer in a good way, and for a good cause, according to the Apostles Rule, *Doe good unto all, but especially to them that are of the household of faith*, as being bound to

Gal.6.10

πρὸς πάντα. Illis enim uno humanitatis, istis præterea fraternitatis vinculo communicare obligamur. *Tarcus* in loc.

to them, not only by a bond of humanity, but of fraternity; by which meanes we are tyed so much the faster, as grace is superiour to nature; and are therefore the rather bound, to performe the reall acts of charity towards them; though we are not to neglect it to any in some measure, which are in want and misery. Now the reasons why they are truly hospitable, who not onely in word and tongue, but in deed and truth are charitable, may be these.

Reas. 1 *Reas.* 1. Because to speake kindly, and to proffer fairly, it is but the least part of this duty; true it is, comfortable words uttered to a man in misery, are spoken in their place,

place, and therfore are compared by *Solomon*, *To Apples of Gold with pictures of silver*. Yet are they in themselves simply considered, but adjuncts and attendants on this duty of hospitality, without which it may subsist in its bare nature; and therefore they being presupposed alwayes to go with it, and attend on it, may indeed be said to be necessary, *ad bene esse*, to the well doing of this worke; but not necessary simply, *ad esse*, as if it could not be done without them. Pro. 25. 11.

Reas. 2. Because, if reall performances bee wanting, the party in distresse is little benefited; though pleasant words are as an Honey-combe, *sweet to the soule, and health* Reas. 2 Prov. 16. 24.

health to the bones; yet must we not thinke that men are of the *Camelion* kinde, to live with *Ephraim* upon winde; to be fed with faire words and curteous speeches: no, he that shall thus do, *sine supplemento necessitatis*, (as the Schooleman speaketh) without supplying of their wants, shall profit them but little.

Hos. 12. 1

Aquin. in Iacob. c. 2. 13.

Reas. 3. *Reas.* 3. Because in true hospitality, there must bee shewen, as well the outward as the inward acts of mercy; now the inward acts of mercy, are onely the pitying and commiserating the estate of the afflicted, bewailing and and lamenting their heavie mis-hap, &c. But the outward acts go further than so; there be seven of them appertaining

taining to the body; comprehended in this Verse,

Visito, poto, cibo, redimo, tego, colligo, condo.

To visit them which be sick, to give drink to them which be thirsty, to feed thē which be hungry, to redeeme them that be in captivity, to cloath the naked, to lodge the harbourlesse, and to bury the dead; they which shall thus do, may indeed be said to be truly hospitable, because not only in word and tongue, but in deed and truth they are charitable, as these *Miletenses* here were, who kindled a fire, and gave house-room to *Paul* and his company, which at that time were in want and misery.

Vse 1. The consideration of

of this, reproves the great neglect of this duty, in most people. Many there are whose mouthes are open, but their hands are shut, which speak much and do little, and yet would faine bee counted truly hospitable; they will wish well to them that are in misery, but effect little for them; be as free of their kind speeches, as that Popish Prelate was of his blessings: who being asked a penny by a poore man, hee would not give it, but offered to blesse him; which the poore man refused, because he thought that if it had beene worth a penny, he would not have given it unto him. Much unlike that noble and charitable act of *Ptolomeus* the *Thebane*

Ab Stem. in fabulis.

bane Captaine, who beholding one in misery that demanded of him an almes, and he having at that present nothing to bestow upon him, pulled off his shooes & gave them him, saying, That hee had rather go bare-foot than see him suffer so much. But alas, its wonderfull to see, how the hearts of men are hardened in this kinde; and how that which in old time was highly esteemed among all Nations, is now little regarded by any: we may truly take up the Prophets complaint, *Mercifull men are taken away*, there is little or no mercy in the Land: or if a droppe of it bee got into the hearts of some, its like to *Iudah's* goodnesse, which was compared

Esay 57. Hos. 4.1.

Cap. 6. 4. compared to the *morning dew*, quickly dried up: a poor distressed harbourlesse man, may now adayes wait for some *Samaritane*, to come and prove himselfe a neighbour, to have compassion on him, and to take care for him, when his owne Countreymen (more barbarous than the Heathens) will shut the doores against him, and suffer him for to perish. Oh my beloved, what is this but to grieve thē that are in misery? And can God away with such unmercifulnesse? such want of piety? Surely no; *Magna abominatio coram Deo est, afflicto addere afflictionem*; it is a great abomination before God, to adde affliction to the afflicted; and accounted

Luc. 10. 33, 34.

Oecolamp. in Esa. 47. 6.

accounted by the Heathen, as a moſt inhumane part. I beſeech God, this ſin and great abomination, be not laid unto the charge of ſome of you which heare me this day: I doubt mee you have beene wanting in your deeds of charity towards thoſe poore diſtreſſed people which ſuffered ſhipwrack, even at your home, in the very mouth of your Haven: I am ſure, I cannot ſay of ſome (the more is the pity) as S. *Paul* ſaith here of thoſe barbarous people, that *They kindled a fire, and received them into their houſes.* I would to God I could not ſpeake the contrary; or that I might have been ſilent in what hath beene ſpoken. But my zeale to Gods glo-

Vrgere jacentem eſt inhumanum. Cic. pro C. Rab. poſt.

ry

ry, and the desire for the salvations of you al, commands me not to flater: should I not put you in mind of your sins,
1 Tim. 4. 6. I should not be a good Minister of Iesus Christ, whose Embassadour I now am: and were I before the greatest Emperour in the world, my resolution should be, as that of *Ambrose* to *Theodosius*,
Ambros. Ep. lib. 5. *Neque imperiale est dicendi libertatem negare, neque Sacerdotale quod sentiat non discere.* Neither becommeth it you to forbid free speech, neither beseemeth it me, to keepe in silence what I should speak.

Vse 3. *Vse* 2. In the second place, therefore suffer the words of exhortation, & be stirred up to a reall performance of this duty, *Let your love and hospitality*

tality be without fayning, without hypocrisie, that is (as Saint John explicates it) not in word and tongue, but in deed, and truth. When you see the distressed, doe not onely pity them, and mourn with them, &c. but go to them, sit with them, speake for them, now to God, now to man, assist them, direct them, comfort them; and (as thy ability wil amount to) relieve them, cloath the naked, feed the hungry, receive the harbourlesse, &c. As considering;

ἀνυπόκριτος. Rom. 12. 9. 1 John 3. 18.

1 Thou art hereunto commanded: God cals upon *Moab* to let his outcasts, (that is, his harbourlesse people, such as were chased by the enemy) to dwell with him; and he would have them be as a covert

Esa. 16. 4. Qui fuerunt propulsi ab hostibus. *Piscat.* in

covert to them from the face of the spoiler.

2 They that want it, are made after the same image that thou art framed, endued with the same shape, live under the same governement and providence of the Creator, and (as thou oughtest in charity to think) within the compasse of Gods election.

3 Thy profession of Religion, is hereby knowne to be sincere, for that indeed is pure Religion and undefiled before God, when men are truly mercifull to such as are miserable, *To visite the fatherlesse and widowes in their affliction*, &c.

Iames 1. 27.

4 Lastly, it will argue not only a beginning of a spirituall life in thee, but give thee an

an assurance of an eternall life laid up for them, which Christ himselfe hath promised to reward all those with, that commiserate, and out of commiseration, are carefull to supply and relieve the wants and necessities of any, but especially his distressed ones, as reckoning whatsoever in this kinde is done to them, to be done unto himselfe, *Mat.* 18.5. *Mat.* 10. 42.

Oh, let not any objections against the reall performance of this duty prevaile with thee: what may be alledged against the profitable effect and fruit hereof, *Solomon* in his *Ecclesiastes* by divers similitudes hath most wisely answered. Tell mee not that thou wantest ob- *Eccles.* 11. 1, 2, 3, 4, 5, 6.

Calvin. in Gen. cap. 18.

jects, whereon to exercise this chiefest work of charity (as one cals it.) The Yeare is not yet gone about, nor the twelve moneths fully expired, wherein you beheld almost (if not altogether) as sad a spectacle upon your Coasts, as that which happened the other day; and was not there occasion enough offered for the performance of this duty: but suppose none of these things should so come to passe; step but into thy neighbours house, and there thou shalt finde poverty in the Chimney-corner, want in the Cup-board, never a penny in the purse, scarce any clothes upon the back, and wilt thou yet say, thou wantest objects? No, but

but I want meanes: Meanes, why tell mee; where haſt thou withall to feaſt the rich? to drinke with thy friend? to ſpend upon thy pleaſure? to maintain brawls and contentious ſutes? to go bravely? and with the rich Glutton to fare ſumptuouſly? to build curiouſly? (in ſome deſolate place (as *Iob* ſpeaketh) for thy ſelfe, that the poor and ſtranger ſhould not trouble thee,) where haſt thou I ſay for theſe things? may nothing be ſpared from hence? haſt thou wherewith to do all this, and not a penny for the diſtreſſed? a halfe-penny for Chriſt? doeſt thou yet want meanes? No, not for the preſent: but what ſhal my Wife and Children doe

Luke 16. 19.

Iob 3. 14.

hereafter? Oh faithlesse man, dareſt thou not truſt God? is the Lord ſo barren of wiſdome, or deſtitute of power, as that he cannot enrich the one, but that he muſt empoveriſh the other? ſurely no; providence for thy everlaſting eſtate, doth nothing impaire thy preſent eſtate; and thy liberality doth augment and not diminiſh thy childrens proſperity: for thou ſhalt aſſuredly reape, not onely according to the matter, but alſo according to the meaſure of thy mercy. Oh thou canſt not put thy ſtock into a ſurer hand for ſafety without any perill of loſing, nor meet with a more commodious bank for gain, as to have the principal doubled

Hoſ. 10. 12.

bled and tripled, and increased, more than ten thousand fold. Content not thy selfe then with the inward acts of mercy only, but make a reall expression of this duty of hospitality, by some outward deeds of charity, as these Islanders here did to S. *Paul* and his company, who *kindled a fire for them, and received them every one.*

Thus much of them truly hospitable.

2 Now S. *Pauls* thankfulnes appeares in these words, *They shewed us no little kindnesse*: alas, the matter was not so great, to set open the doore, and to suffer poore, naked, cold, and harbourlesse men to come in, and to throw a few sticks on the

Hospitalitas Melitensium, exigit gratitudinem advenarum. *Aret.* in loc.

fire, to make some warmth for them: yet this being shewen to good S. *Paul* in his misery, is both commended and acknowledged by him as a great courtesie. From whence we may learn,

Doct. 3 *Good men will be thankfull for common and meane kindnesses shewed to them in their distresses.*

The many acknowledgements which in Scripture are recorded to be made by Gods people, of the benefits and favours which have been conferred upon them, by others in their distresses, are as so many demonstrations hereof. *Deborah* forgets not what *Iael* did for her, in slaying of her enemy *Sisera*; and therefore to congratulate her kind-

kindneſſe, ſhee thus ſings in her Song; *Bleſſed above women ſhall* Iael *the wife of* Heber *the Kenite be: Ruth*, the daughter-in law of *Naomi* another vertuous woman, being a ſtranger in the Land of *Moab*, and in want, having received but a reaſonable courteſie from *Boaz*, ſee, how thankfull ſhe was for it; it was but to have *leave to gleane*, and to drink *water out of the veſſell*; yet ſhe doth not deſpiſe nor extenuate this benefit, by ſaying, What is this that thou doſt bid me to gather eares? doth not the law of God grant this to the poore? What is this that thou doeſt offer me drinke when I am a thirſt? water is commonly to bee uſed;

Iudg. 5. 24, 25.

Lavaterus in lib. Ruth. cap. 2.

wherefore doeſt not thou give me ſome notable gift, ſith I am poore, and thou rich, &c. She doth not thus expoſtulate with him, but in a moſt humble manner wondering at his kindneſſe, fals on her face, and bowes her ſelfe to the ground, and ſayes unto him, *How have I found favour in thine eyes, that thou ſhouldeſt know me, ſeeing I am a ſtranger.* Ruth 2. 10.

Memorable to this purpoſe are the examples of *David* and *Eliſha*; the one, not once or twice only, but often mentioneth the good turnes by him received, and ſtudieth to requite them. The ſtory relates what favours he found at the hands of his truſty *Ionathan* in the time

time of his perſecution; and it is not ſilent in expreſſing his thankfulneſſe for them; not onely in *Ionathans* life time, but after his death; he makes Proclamation, Is there yet any that is left of the Houſe of *Saul*, that I may ſhew him kindneſſe for *Ionathans* ſake: the like he proffered to *Hanun* the ſonne of *Nahaſh*, for his fathers ſake; for ſome kindneſſe that hee had ſhewed unto him (as its thought) for receiving of him when he fled from *Saul*. And becauſe that neere relations ſhould affect our hearts for benefits beſtowed on them to whom we are united, either by kindred and alliance, by nation or profeſſion; he was not unmindfull

2 *Sam.* 9. 1, 3, 7.

1 *Chron.* 19. 1, 2. Sic *Hieron.* ſcribit in libros Regum. *Pet. Mart.* in 2. Sam. ca. 10.

to requite the kindneſſe of
2 Sam. 2. 5, 6. the men of *Iabiſh-Gilead*, which they ſhewed unto the dead body of his predeceſſor and Father-in-law *Saul*; yea, ſo carefull was hee to have this duty of thankfulneſſe performed, that it is part of his charge that he gave un-
1 King. 2. 7. to his ſon *Soloman* a little before his death, wiſhing him to ſhew kindneſſe unto the ſons of *Barzillai*, and to let thē be of thoſe that eat at his Table: for ſo *They came to me* (ſaith he) *when I fled becauſe of Abſolon thy brother.*

The other, *viz. Eliſha*,
2 King. 4. 13. ſtudied with himſelfe how to requite the woman of *Shunem*, *Behold thou haſt beene carefull for us with al this care; What is to bee done for thee? Wouldeſt*

Wouldest thou be spoken for to the King, or to the Captaine of the Hoast, &c?

Even so this blessed Apostle S. *Paul*, not only in our Text, but in diverse other places commending the duties of courtesie, which were shewen unto him, expresseth his thankfulnesse; as to the the *Romans*, the *Galathians*, the *Philippians*, and so to the house of *Onesiphorus*, hee prayes for mercy, because he oft refreshed him, *and was not ashamed of his chaine, &c.*

Ro.16.4. Gal.4.15 Phil.4. 15, 16. 2 Tim.1. 16.

Thus have GODS people evermore acknowledged such kindnesses as have been shewed to them in their distresses.

Reas. 1. Because they are endued with truth and justice,

Veritas agnoscit & fatetur unde fit acceptū beneficium. Iustit ia obligat nos ad æquitatem seu ad mutua quædam officia. *Fabritius* in P. 40. con. 5.

ſtice, which are the two principall parts of gratitude: the one acknowledging from whence, and what it is that is received; and the other, rendring one good turne for another. Hereupon *Zenophon* among the praiſes which he gave unto *Ageſilaus*, reporteth it a part of injuſtice, not onely not to acknowledge a good turne, but alſo, if more be not rendred than hath bin received. And *Socrates* was of opinion, That an ungratefull perſon could not be of a noble minde, nor yet juſt.

Reaſ. 2. Becauſe they are humble and lowly conceited of themſelves; and do rather admire, than any way neglect or contemne the leaſt courteſie that is done unto them;

them; they see in themselves that which may rather withdraw mens affections from them; and therefore are ready to say with *Mephibosheth*, when *David* proffered him so much kindnesse for his father *Ionathans* sake, as to restore him to al the lands of *Saul* his father, and to let him eat bread at his Table continually; *What is thy servant, that thou shouldest looke upon such a dead Dog as I am?* 2 Sam. 9. 8. But especially in expressing their gratitude towards *God*, they are ready to say as *David* doth, *What is man, that thou art mindfull of him, and the son of man, that thou visitest him?* Psa. 8. 4. Or else more particularly of their owne persons, with the same Prophet, they

they are ready to cry out, *Who am I O Lord? and what is my house, that thou hast brought me hitherto?* Thus, I say, being ready alwayes to acknowledge their owne unworthinesse, they secretly insinuate their thankfulnesse, and put away from them that hatefull vice of ingratitude.

2 Sam. 7. 18.

Indignitatis agnitio Ingratitudinis amolitio.

Reas. 3. *Reas.* 3. Because they look up unto God, from whom these kindnesses shewed unto them in their distresses, originally do come; and so beholding him in the giver, they are thereby much stirred up to this duty of thanksgiving; not only unto God, who is the principall author and giver of every *good giving, and every perfect gift,*

Iames 1. 17.

gift, that they enjoy; but also unto the creatures, who are as Gods hand in bestowing his mercies on them; or (as one cals them) his Carriers, whereby his favours are brought unto thē, unto whom in the *Lord*, and under him they are not unmindfull to return thanks, for their paines and care in bringing Gods blessings to them.

D. Gouge in Ephes. cap. 5.20.

Vse 1. The consideration of this point stands in opposition to a vice, which is too too common in our times; and justly reprehends it, for its being in such an age, wherein we are loaden with many kindnesses both from God and man. Many there are, who forget such favours as

Vse 1.

Psal. 68. 19

as were shewen unto them, in their misery, and obscurely bury them in the pit of oblivion: like *Pharaohs* Butler, who in his prosperity forgot his friend *Ioseph*, and what pleasure he had done him in the time of his adversity. Or those Lepers which our Saviour healed, scarce one among tenne doth returne to give thankes: the favours which they receive, in this particular may be likened to wounds, the remembrance whereof continues (as we are wont to say) but for the space of nine dayes, no sooner ripe than rotten. If that be true which the *Cynick* hath said Nothing waxeth sooner old than a good turne or benefit: and yet there are a worser

Gen. 40. 23.

Luke 17 18.

Diogenes.

sort

sort than these, who as *David* complaineth, *reward evil for good*; a fearefull case: for doubtlesse, if to returne evill for evill, be a sin in some nature damnable; then to return evill for good received, is far more inexcusable. The Scripture is full of examples for this purpose: thus *Laban* rewarded *Iacob*: and *Saul David*, as appeareth by the words of *Ionathan*, 1 *Sam.* 19. 4. compared with *Psal.* 35. 12. And thus the men of *Keilah*, notwithstanding they were preserved from their enemies by *Davids* meanes, yet they made but a wicked retribution hereof, in being forward to deliver him up into the hands of his enemy *Saul*: poore *David*, he was better

Psal. 38. 20.

Gen. 31. 38.

better conceited of them, and could not be perſwaded that they would be ſo finfull, as to make ſuch an ungratefull returne unto him for his kindneſſe: and therefore twice in the firſt of *Samuel* 23. he demands of the Lord, *O Lord God of Iſrael, I beſeech thee tell thy ſervant, will the men of Keilah deliver me and my men, into the hands of Saul? They will deliver thee up*, ſaith the Lord; and ſo queſtion leſſe they had, if *David* had ſtaied there. It was no leſſe abominable ingratitude in *Ioaſh* King of *Iudah*, who unjuſtly cauſed to bee put to death, the ſon of *Iehoida* the High Prieſt, which *Iehoida*, had ſaved his life, and advanced him to the King-

1 *Sam.* 23 11, 12.

dome,

dome, and therefore to his disgrace it is left upon Record untill this day, and shall so remaine, as long as the Sun and Moone endureth, *That* Ioash *the King remembred not the kindnesse which* Iehoida *had done unto him, but slew his sonne.* Oh, I would to *God*, that this age wherein we live, could not afford us examples for this so harefull a vice: but alas, how do most men slight, not onely Man, but God, who gives unto them life, health, food, raiment, liberty, peace, plenty, seasonable times, and such like; and in a most careleſſe dis-respecting manner, passe by all the good turnes they receive from either: how many hundreds have beene cherished

2 Chr. 24. 22.

riſhed, releeved, and yet have not returned thankes: where ſhall a man finde a gratefull *Samaritan?* or ſuch an one as *Eliſha* was, who will ſtudy with himſelfe, to requite a good turne? ſurely the number is but ſmall, unleſſe it be ſome good *Deborah*, ſome vertuous *Ruth*, ſome godly *David*, ſome religious *Paul*, to whom thou ſheweſt kindneſſe, its very likely to be either paſſed over in ſilence, or elſe returned with ingratefull impudence.

Luk. 17. 16.

Vſe 2. *Vſe* 2. From hence, let all men learne, who from others have received kindneſſes, from the example here of S. *Paul*, and other of Gods people mentioned in the Scripture, to returne thankfulneſſe, and

and you especially among the rest, whose lives were preserved in this so great a streit, and had your bodyes haled by the strength of men, from the violence of the waves, that you might not be drowned; take notice of the meanes; enquire after the men, and acknowledge it with S. *Paul* in my text, to be no little kindnesse; Let your thankefulnesse appeare, by some reasonable recompence of their labour and paines; ôh, how would this animate and stirre them up, to do the like to others, and in the same times of misery, do the best they can, in the workes of mercy; I doubt not, but that it would prevaile with some, if not with all. But on the

The Masters of both ships and some of the company which were then saved, being present.

the contrary, when they shall bee sleighted, and receive nought for their labour, but trouble and sorrow; this stoppes the streames of their charity, and makes it, that in these cases, it flowes not so freely as otherwise it would, for indeed a great part of our men are like the spring *Solinus* speaketh of, that riseth and runneth over, while men sing and play to it, but falleth and sinketh againe as fast, so soone as they cease. Surely, kinde retributions would move them, and courteous requitalls make you the more worthy of their paines; whereas indeed the contrary, (not only here with us, but also in other places) makes many men, as well short handed

Solin. Polyhist. cap 24.

ded as close fisted, yea and hard hearted in these times of distresse. Therfore so many Inns and Victualling houses, (saith *Calvin*) which declare our corruption; and prove, that it commeth to passe through our fault, that the principall duty of humanity among us, is decaied.

Calvin in Gen. cap. 18. 2.

Oh then study to be thankfull; and thou that getteſt any good done to thee by any man, at the leaſt, meete him with gratitude. It is mervaile (saith one) how a man can lie downe without this consideration, especially (say I) if he remember how that it is a duty by *God* commended, and the neglect therof by him punished, the contrary being a vice so hatefull, that

Rollec. in Coloſ. 3.15

Si ingratũ dixeris, omnia dixeris.

that (as the *heathen* man ſaith) when thou haſt called a man by it, thou haſt ſpoken the worſt thou canſt of him. The lawes of *Athens*, *Perſia*, and *Macedonia*, by the light of nature, ſtrictly condemned it, and made ſuch perſons as were guilty of it, ſubject to accuſation and ſharpe puniſhment; In old time, liberties and franchiſes, were for it revoked, and a man (ſaith one) were better never to receive a benefit, than to be unthankfull for it. What ſhould I ſay more? I beſeech you, doe your ſelves that right, as to conſider of it; Be thankfull unto *God*, as the principall agent; to man, as the inſtrument of your ſafety; ôh let not the remembrance of this

See *Amb. Marcellin. l. 23.* and *Seneca de Ben. l. 2. c. 7.* and *Gualth.* in *Marc. c. 2. Hom. 18.*

ſo

so great a deliverance passe from your thoughts; you who are now living to heare this duty pressed unto you, might have been of the number of those whose bodyes your own eyes beheld, lying dead and naked upon the shoare, some pittifully bruised through the violence of the waves, others miserably torne with beating against the rockes; well, think upon it; you are some of those which the *Psalmist* mentioneth, that are much indebted unto God for deliverance, *you go down to the Sea in ships, you doe businesse in great waters, you see the workes of the Lord and his wonders in the deepe, how he commandeth and raiseth the stormy wind: which* Psa. 107. 23, 24, 25. &c.

liftuth up the waves thereof, &c. *and when you cry unto the Lord in your trouble, he bringeth you out of your diſtreſſes. He* (often) *maketh the ſtorme a calme: ſo that the waves thereof are ſtill, and he bringeth you unto your deſired haven. Oh, therefore that you would praiſe the Lord for his goodnes: and for his wonderfull workes to the children of men,* and give unto thoſe who are the Inſtruments of your deliverance, their deſerved dues; forget not the example here of our bleſſed Apoſtle, who forgot not a common courteſie that was ſhewed unto him in his miſery, but acknowledgeth with much thankefulneſſe, the reall performance of a ſmall kindnes,

Pſal. 31.

saying

saying, the barbarous people shewed us no little kindnes, for they kindled a fire, and received us every one.

Thus much of S. *Paul* truly thankefull.

3 It remaines now, to speake of the last particular of this text, *viz.* the reason or occasion which moved these people thus to doe, and that was, because of the present raine, and because of the cold. *Part. 3.*

It is called in the originall, τὸν ὑετὸν τὸν ἐφεστῶτα, a forcing raine, *imbrem urgentem*, a smoaking shower, which mightily fell upon them, *&c.* Qui ingruerat, & nos premebat. *Piscat.*

Doubtlesse, their case was lamentable and much to bee pitried, their misery being not single, but manifold;

Vrgebat eos miseria non una: in naufragio amittuntur omnia bona sua: madidi sunt ex marinis undis: jugenter nunc etiã pluvia, quæ instat, accidit hiberni temporis frigus, & ipsi nudi sunt & bene madidi. *Aret.* in loc.

when as their goods were lost, their bodies well washed and be-daggled with the brinish Sea; their joynts benummed, not onely with the waves, but also by meanes of this violent storme, and extremity of cold, being in the winter time; insomuch, that (alas poore men) its likely they were scarce able to stand; besides, they were not yet freed from their former feare of loosing their lives in this so heavy a stresse; their being in a strange place, and present want of food and rayment, *&c.* All which these barbarous people taking notice of, were thereby moved and stirred up, to shew them kindnesse; from whose example wee may also

alſo learne this leſſon. *viz.*

Then is the fittingeſt time, for men to ſhew mercy, when they behold and ſee others in miſery. Doct. 4

Theſe people were here, by the light of nature, inſtructed in the performance of this duty, and (as it was the manner of the heathens) conſidering of that conjunction of men in humanity, they obſerved this law of courteſie, to ſhew mercy to them that were in miſery. There are divers examples, in the holy booke of God, for this purpoſe; of ſome, who were alſo guided by the law of nature, and bound thereunto by the bond of common humanity: As that of *Thermuthis*, (as ſome call her) the daugh-

Cic. offic. lib. 1. & 3.

Ioſephus in lib. 2. Antiq. 1.

ter of *Pharoah*; she being an *Ægyptian*, beholding the Childe *Moses* in a basket, which shee had espied swimming in the River *Nilus*, and commanded to be taken up, was by the light of nature moved to compassion; not onely because the Child was faire and well featured, and therefore did greatly delight her (as *Iosephus* thinketh) but also in regard of the present misery the babe was then in, which wept upon her, and in a manner desired mercy of her; whereupon being moved with the weeping, and together also delighted with the beauty of the Child, she had mercy on it, and in so great a streit, did both relieve and succour it.

Exo. 2. 6 Et flentem, & etiâ venustate pueri delectata ejus miserem. *Simler.* in loc.

Shobi,

Shobi, *Machir* and *Barzillai* beholding the present misery of *David* and his people; were hereupon moved and stirred up to shew them mercy; They brought (saith the text) beds and basons and earthen vessells and wheate and barlie and flower and parched corne and beans and lentiles & parched pulse, &c. for *David* and for his people that were with him for to eate; now what occasioned them thus for to do! Why, because they saw the people were hungry, and weary, and thirsty in the wilderness.

2 *Sa.* 17. 27. Calamitas præsens *Davidi*, in eis miseri-cordiam excitavit. *Petr. Martyr.* in loc.

2 *Sa.* 17. 29.

Doubtlesse the same consideration moved the Princes of *Ephraim* to have compassion on the distressed Captives of *Iudah*; for such as

2 *Chr.* 28 15.

they saw naked, they cloathed; those whom they beheld barefoot, they shod; and such as were hungry and thirsty they gave them to eat and to drink: in a word, they annoynted them and caried all the feeble of them upon *Asses*, and brought them to *Iericho*, the City of palme trees, to their brethren. What should I speake of *Iob*, that holy man, heare himselfe speake in his owne words *Chapter*, 31. 16, 17, 18, 19. *verses*, and from thence you may observe, that then he thought it best to shew mercy, when he beheld and saw others in misery.

Iob 31. 16. &c.

It was a worthy saying of *Ebedmelech* that noble Courtier, unto his lord and Master

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the King, *Ieremiah* the Prophet whom these men have cast into the dungeon, is like to die for hunger in the place where he is, *&c.* Surely, surely, he tooke notice of the Prophets misery, and was therupon set forward and raised up to procure him relieſe; which he did, not only by acquainting the King of his distresse, but was himselfe also an Instrument of drawing him out of that deep dungeon, wth cords of old clouts and rotten ragges, which he had devised and made for the same purpose. So the *Samaritan*, finding the wounded person, (though likely a *Iew*, who were because of their religion, so great enemies, that they would nei- *Ier.38.9.* *verse 11.*

ther eat, nor talke, nor have any familiarity one with another, yet) moved with naturall affection, took this opportunity, and according to his distresse, *when he saw him, he had compassion on him, and went to him, and bound up his wounds, &c.* But what need I to multiply examples in this so manifest a truth? doth not God himselfe expressly command us, that when we see and behold others in misery, we should thereby be stirred up and moved to mercy? I am sure these places prove it, *Deut.* 15.7,8. *Iames* 2.15,16. neither is sufficient reason wanting for the confirmation of it. Then is the fittingest time.

Luc. 10 30.33, 34.

Reas. 1 *Reas.* 1. Because, then mercy

cy will be right welcome and comfortable unto them, best apprehended, most accepted; oh how faire a thing is mercy in the time of anguish and trouble? (saith *Iesus* the son of *Syrac*) it is like a cloud of raine that commeth in the time of a drought: A morsell of bread to a hungry man, how sweet is it, or a cup of cold water to one that is athirst, tell me? how welcome do you thinke was the kindnesse which *Ruth* received from *Boaz* in the time of her distresse, though for the present it were but meane, in suffering her to gleane amongst the sheaves of barly, &c. yet doth her Mother in law say, *blessed bee he that did take knowledge of thee.* And

Eccles. 35. 19.

Ruth. 2. 19.

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was not that a joyfull Cave to the hũdred *Prophets*, wherin *Obadia* had hid them from the fury of *Iezabel*? ôh how sweet was the bread and water which he then fed them withall! In like manner, questionlesse, the entertainment that these barbarous people gave to S. *Paul* and his company in this so great a misery; in receiving them into their houses, in making a fire for them, *&c.* was most desired of them, best accepted by them.

1 *Kin.* 18 4.

Nihil optabilius, nihil magis necessarium igne, quo reficiant corpora. *Aret.* in loc.

Reas. 2

Reason 2. Because misery is the true and the proper object of mercy; when God calls upon us, for the performance of this duty, whom doth he nominate, but distressed people, the needy, the

the poore and such like; who stretch forth their hands for helpe ? *Thou shalt open thine hand unto thy brother, to thy needy and to thy poore in the Land.* Our bread must be dealt to the hungry, our doors open to receive the poore and needy, our garments ready to cloath the naked (as the Prophet speaketh) these, these are they which call for mercy at our hands, the hungry cry for bread, the thirsty for drinke, the naked for cloathing, the harbourles for house roome, the sick for visiting, the troubled for comforting, in a word, all that are in misery, crave for mercy; to these, therefore, (as we are able) should we endeavour to give supply

Levi. 25. 35. *Deu.* 15. 11.

Esay 58. 7.

Humanitatis est ex parte, inprimis occurrere qua labotat miser. *Aret.* in loc.

supply, answerable to their necessities and wants,

Reas. 3. Temporamutantur & nos mutamur in illis. *Reas.* 3. Because, we know not what a day, or an hower may bring forth; who sees not, but that times alter and change? and are not men (in like manner) variable in their dispositions? *Qui non vult hodiè, cras minus aptus erit.* If we neglect the present time, the future, perhaps, will be lesse fitting; either for us to give, or them to receive; our brother may be dead, swallowed up, with overmuch heavinesse; our goods may be taken from us, that so (when we be willing) we may want opportunity to shew mercy, the which (though the world makes little account of) is an heavy curse,

curse, and no lesse griefe to a pious man, than for an Husband-man, to have much good seed, and yet want ground and time to sowe it. We should therefore take the present occasion, and then shew mercy, when we behold and see others in misery.

Vse 1. 1 The consideration of this, meets with the Misanthroposes of our Times, haters of their owne shape: who when they behold others in misery, have no more regard, or humanity in them, than if the Rocks had fathered them, or the she Wolfe brought them forth, or that they had drawne their milke from *Dragons* in the Wildernesse: instead

Mat. 27. 34. 48. Psal. 69 21.

instead of comforting the distressed, they give them (as the enemies of *Christ* & *David* did) Gall for meat, and Vineger for drink. We need not go farre for instance: I would to God, that the consciences of some of you, which heare mee this day, could not beare witnesse with me, that ye are the men, who most barbarously have offended in this kinde. Misery upon your Coast is so common an object, that custome herein hath even extinguished naturall affection In mine own hearing, I have heard the distressed pleade with you, cry unto you, intreate you, not only in consideration of that common bond of humanity, but for your

your Gods sake, your Countries sake, that you would forbeare, and take pity on them, but ye would not; besides, your cruelty shewne to the dead bodies, of such as have miscarried in these sad times; your eyes have not only beheld them (how they have lyen massacred and torne, either by beating against the Rocks, or bruised with the broken timber) but your feet also have gone over them, yea trode upon them (and which I am ashamed to utter) to this very intent, that you might disrobe them of their garments, and so lay open their nakednesse to the view of passengers, leaving their corps uncovered, for Dogs and Crowes,

to

to make a prey of (did not the better sort amongst you, whose care herein is to be commended in some reasonable time, take order for their buriall) whose bodies, for ought you know (at least wise of some of them) had they escaped the danger of the Seas, and died in their owne Country, might have beene buried in * Censoriall pompe. Oh, will not the Lord visite for these things? shall not the God of mercy take notice of such cruelty? Surely yes.

Censorium Funus, The honorable and solemne manner of buriall in the Censor-ship was the most honorable office and accomplishment as it were of all other. See *Polybius lib. 6. & Cornelius Tacit hist. lib. 4. 18.*

If that be true which the Father saith, exaggerating the fact of that cruell Souldier, which with a Speare pierced the side of Christ after he was dead, *viz.* That it is far worse

worse to offer any contumely or disgrace to one that is dead, than is the punishment of the Crosse. Then certainly, such as are guilty in this kinde, shall not escape; God hath threatned to punish them, and will not faile to inflict it upon them; either in this life, as he hath done upon some, or else in the life to come, as he will do upon all, that live and dye in this sin.

Illudere mortuo, quam ipsum Crucis supplicium longe pejus est. *Chrys. hom. 88. in Ioh.*

Oh, thinke upon this I beseech you, and let it work remorse and penitency in you; assure your selves, that if they shall perish eternally who have not done the workes of mercy; then much more shall they be damned, who have acted the workes of cruelty, and especially against such who

Matheſ. in Mat. 25. 42. who are in misery. *Si iſti pœnas luent, qui proximo ſuppetias non tulerunt, quid fiet de iſtis, qui miſerum inſuper expilarunt, & deſpoliarunt?* If they who helpe not their poor and needy neighbours, ſhal eternally be burnt in hel fire; much more ſhall they be there burnt, who rob and ſpoile their needy neighbours; thus goes the ſentence, Mat. 25 41. *Depart from me, ye curſed, into everlaſting fire, prepared for the Devill and his angels. For I was an hungred, and ye gave me no meat; I was thirſty, and ye gave me no drink; I was a ſtranger, and yee tooke me not in; naked, and ye clothed me not; ſick, and in priſon, and ye viſited me not.* If it be ſo ſevere againſt ſuch: oh how

fearefull

fearefull and lamentable shall their case be, against whom the Iudge may thus proceed in sentence, *Depart from me ye cursed, &c.* For I had meat, and by force you tooke it from me: I had drinke, and you spoiled me of it; I had a house, and you thrust me out of it; I had goods, and you violently tooke them from me; I had clothes, and you pulled them from my back; I was in health, & you drove me into sickneſſe; I was at liberty, and you imprisoned me: doubtleſſe, it will be a heavie sentence, and a voice of much terror unto all mercileſſe men; who neglecting the present occasion of shewing mercy unto the distreſſed, have instead thereof, exercised

ercised the works of cruelty.

Vse 2. *Vse 2.* This may informe us of the great error and mistake of those, which misguiding their affaires without judgement, are forward to extend their liberality and workes of bounty, to such as have no need: rich men, and such as are well able to recompence their cost, shall finde entertainment at their houses: but they are willing to do little or nothing for the distressed, for thē by whom they thinke to be answered nothing againe, these for the most part are contemned and despised; as *Iob* saith, *He that is ready to slip with his feet,* that is, which is fallen from prosperity to adversity, *is as a Lamp despised, in the thought of*

Despiciunt pauperes, & egenos, & nudos, homines autem locupletes invitant. *Guadalupens.* in Hosea 6. *Iob* 12 5 *Cap.* 6. 15, 16, 17 18, 19, 20

of him that is at ease; his company is offensive, unsavoury, as the snuffe of a Candle: these men are not unfitly by that holy man compared unto a Brook, which in Summer, when we need waters, it affords none, its dried up; in the Winter it is hard frozen; but in the time of rain, when there is no want, then it overflowes. Surely, these men account all that to be lost, which man repayeth not, and so by this meanes they omit the present opportunity, or poore mans necessity.

Vse 3. Lastly therefore, from the consideration of this proposition, let every one learne, to take notice of the present occasion offered, wherein to exercise the workes

Vse 3.

workes of mercy, and make use of it. Oh, how ready are we, to watch our opportunities in other matters, we are prone to commit sin instantly, and take advantage from the least occasion to worke our owne ends: in outward businesses we observe the fittest seasons; we gather fruit when it is ripest, wee cut downe corne when it is hardest, we let bloud when it groweth rankest; and why should we not in like manner refresh our distressed brother whilest he is poorest. Oh my brethren, (if we want not hearts) we have opportunities enough daily offered us, to the exercising of mercy: Mercy needs not ride abroad to seek worke in these times;

we

we may finde objects almost in every place, in every City, Towne, and Country, (if we please but to harken) we may heare the cries of the distressed, bewailing themselves in their miseries, and beseeching others to give reliefe unto them; let us not then put off our good and charitable duties from time to time: if thy brother bee hungry, now feed him; if thirsty, now give him drink; if naked, now cloath him; if sick, now visit him; for now is the fittingest time for thee to shew mercy, whilest thou doest behold and see him in misery.

The time will not suffer me to inlarge my meditations any further, upon the

covery of this duty: we have already broken the ordinary wont, & gone beyond the limits of our appointed houre: but my desire is (if possible) to move the consciences of some here present, and to bring them to a sight of their sin, in the neglect of this duty, that so they may labour to break it of by repentance. Oh that such would consider, how that God himselfe doth undertake to pleade the strangers cause, heare what he saith; If thou vex or trouble such, that is, Strangers, Widowes, and Fatherlesse children; and so he call and cry unto me, I will surely heare his cry, and my wrath shall wax hot, and I will kill you with the sword, &c.

Exo. 22. 21, 23, 24.

You

You are men, (many of you) of the ſame profeſſion with thoſe, which unhappily many times are caſt away upon your Coaſt; you of all others conſidering your liableneſſe to the ſame miſery, ſhould take pity on them, ayde and aſſiſt them for the beſt, what they may doe in ſuch a caſe, for the preſervation of their goods and ſafety of their lives; and for the dead bodies of thoſe that have periſhed in theſe heavie times, you ſhould labour to have them committed to the earth, with as much ſpeed as conveniently you may, and not ſuffer them to lie, ſome foure, ſome five dayes, toſſed to and againe, and beaten upon the Rocks: oh my bre-

thren, if the Law commands you to cover the naked while they are living, how much more ought yee to cover them, when they are dead. What a shame is it to suffer *Figuram & figmentum Dei* (as *Lactantius* calleth it) the work-manship of *God*, *Gods* Image to be exposed and cast out for a prey to wild beasts and birds; that which hath been so worthy an Instrument, should not be irreverently intreated, though dead; what though *Pompeys Exequies* do but little profit deceased bodies; *Tamen invenia est sepultura, &c.* Yet is the grave a meanes, though not to keepe them from putrification, yet us from infection; and such offices of Piety,

Lactant. Instit. lib. 6.

Senec.

Piety, Humanity, and Civility (saith Saint *Augustin*) doe please God. Oh please him then, in your carefull performance of this Christian duty; and let the remembrance of that, which this day hath been delivered in your hearing, remaine and abide with you; be hospitable, not only in outward shew, but in deed and truth, be thankfull as well for mean, as great courtesies, shewen unto you in your distresses, and let your workes of mercy extend themselves especially to such as are in misery, so doing you shall

Deo placent etiam talia pietatis officia. lib. 1. de civitate Dei ca. 13.

1 Imitate your heavenly father, whose manner is, to stretch forth his arm of mercy, especially to them that are weary and heavy laden;

Lu. 6. 36

therefore the Psalmist describes him to be a helper at opportunities, in the needfull times of trouble, *The Lord Lord will bee a refuge for the oppressed; a refuge in times of trouble.* And that proverb, frequent amongst the *Hebrewes*; witnesseth as much of him; *In the mountwill the* LORD *beseene.* Which was occasioned by the *Lords* appearing and shewing himselfe unto *Abraham* upon the Mount *Moriah*, for the preservation of *Isack*, when he should have been offered up for a sacrifice, then, even then, in so great a streir, God in mercy releived him.

Psa. 99.

Gen. 22. 14. Vide. 1 Classem proverb. Drusii. lib. *Prov.* 3.

2 You shall obtaine mercy for your selves; compare, *Ier.* 38. 9. with Chap. 39. *ult.*

ult. Iosh. 6. 17, 25. Mat. 25. 40. God respecteth the circumstances of time, and such actions of all other, are the best pleasing unto him that be done in their season: refesh therefore, the poore afflicted and needy in their needs, and God in mercy will remember thee, in thine. I will not trouble you with any more instances; The Hospitality of *Publius* in this place, was not unrewarded, for the Lord restored his Father to health (by the hand of *Paul*) who was indeed sicke of a dangerous disease, by which meanes he would testifie (saith *Calvin*) how greatly that courtesie, which is shewen to men in misery, and to strangers, doth please

him; Although those who are holpen, be unmindfull and unthankfull, for that benefit which they have receiveed, or they be not able to recompence those, who have done good unto them, yet GOD himselfe will abundantly restore to men, whatsoever they have bestowed at his commandement; and if thou wilt open thy hand unto the poore, *Christ* will open his gates unto thee, that thou mayest enter the possession of *Paradise*; the *Paradise* of Heaven, unto which place, the Lord of his mercy bring us.

Si aperueris pauperibus manus tuas, Christus tibi aperiet Ianuas suas. ut paradisi possessor introras *Aug.* Serm. 227 de Tempore.

Now gracious Father, which doest teach us, that all our doings without Charity are nothing worth, send thy Holy

See the Collect on quinquagesima Sunday.

Holy Ghoſt, and powre into our hearts that moſt excellent gift of Charity, grant that we may expreſſe the fruits of it in our converſation, in being ready to helpe and ſuccour ſuch as are in any want and miſery. Lord we beſeech thee for them, wherſoever, or howſoever they are diſtreſſed; and amongſt others ſuch as travaile upon the Seas, in their lawfull vocations, oh bee thou unto them a refuge againſt the ſtormy wind and the Tempeſt, let their lives and goods be precious in thy ſight, ſtand by them, looke upon them, be with them by thy power, to defend them from all dangers, either of forraine enemies, home-bred Pirates, or our-

outragious Tempests, Lord give them the feare of thy name, the love of thy mercy, peace in their consciences, safety in their ships, health in their persons, mutuall love amongst themselves, obedience to their Governours, contentment with their provisions, successe in their businesse, and safe returne to their homes, that we may all joyn together in the praise of thy name, through *Iesus Christ* our *Lord*, Amen.

FINIS.

A

SERMON OF Repentance,

Preached by that worthy Marryr, Master IOHN BRADFORD,

Who suffered in Smith-field Anno Domini 1555.

MAT. 4.17.

Amend your lives, for the Kingdome of Heaue is at hand.

LONDON,
Printed by IOHN HAVILAND for HENRY BELL, and are to be sold at his house in Eliots Court, in the little Old-Bayley. 1631.